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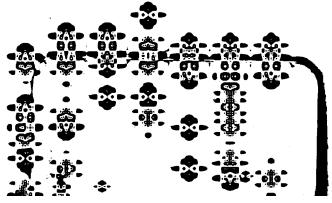
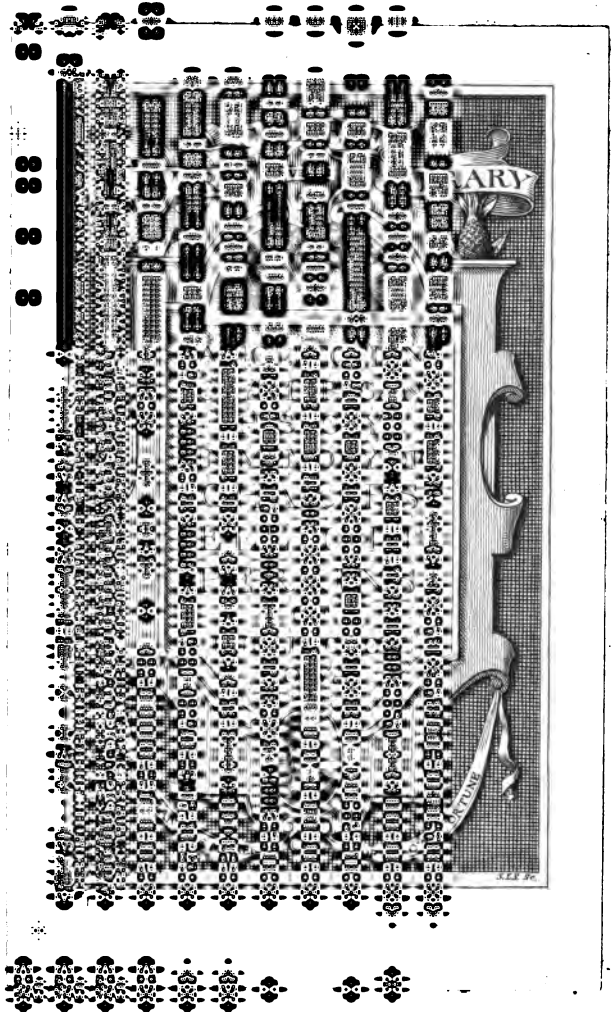
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CHRISTIAN CIVILIZATION.

AN

ADDRESS

DELIVERED BEFORE THE

ATHENIAN SOCIETY

OF THE

UNIVERSITY OF OHIO

AT ATHENS,

SEPTEMBER SIXTEENTH, 1840.

BY JAMES H. PERKINS.

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C. E. Perkins memorial

ADDRESS.

Gentlemen of the Athenian Society :

The political excitement which prevails through our country at the present moment, naturally leads us to think of the ground on which our Government stands ; of the source and soul of its strength ; of the influence that we all exert upon it ; and of the principles which should guide us in using our influence.

In travelling through these wild hills of yours, what shall prevent the first strong man that meets me from taking all I have ? Your laws ? Your Government ? If you tell me it is these, I ask wherein is their strength ? Not in their external physical power ; for we have scarce any police, and no military power. Not in a dead spirit of obedience, which destroys free action ; for that is unknown in our land. Is it not, simply, in the *character of our people* ? In their intelligence, public spirit, and virtue ? We know that in many lands where a very strict police is supported, robberies are constant ; while here, without such external guards, we are comparatively safe ; and why ? Because we have an internal guard more mighty than all the legions of Napoleon—*honesty in the mass of the people*. Destroy that, and where is your security for property or person ? Where your bulwark against the *American* reign of Terror ? We live, breathe, do our business, and take our pleasure, with no more massive and firm footing dividing us from utter anarchy and madness, than the invisible and intangible Honesty of our people. This is the ground whereon our institutions rest, and free institutions can rest on no other, as all experience has fully shown. This is the source and soul of whatever strength our laws possess, and once let the honesty of our people oppose a law and it is powerless. Such is the nature of our Democracy : as the character of our people is, such will our Government be.

In order then to influence our Government, we have only to influence the character of our people. We need not be politicians

and statesmen; we may be schoolmasters and farmers, and still influence our Government; influence it more than most politicians, than any save the truly great among State leaders. He who works moral changes among a people, works political changes of the most mighty character. In truth, political change is but a symptom of a moral change in society; and the statesman himself is forced to work by moral means, his peculiarity being his vast power of action through governmental influence. A great writer, a great religious reformer, plays with the mere politicians of his age as puppets; they express the feelings of the people or court; he calls those feelings into being.

These views, my friends, are not theoretical; if true, they teach us that it is an error to suppose we must join the band of political actors in order to act politically. We all act politically; in our talk, writing, and daily life. He who corrupts a young man injures his country, and is a traitor; he who reforms a young man is a patriot, and may save his country. Hampden when young was in bad ways, and those whose influence withdrew him, did England a service that man's intelligence cannot measure.

Nay, we cannot but act politically, even if we do not wish to. The sensualist, the fop, or the idler acts upon society, somewhat as a decayed apple does upon a heap, diffusing decay about him, and his influence is felt, and felt politically. One such man in a small town, though he never names politics, may prove of immense political, because of immense moral, harm. Thus, by encouraging idleness, he may keep so many from the polls as to decide an election.

It becomes our duty, therefore, as we all act upon the Government, to act knowingly and not ignorantly; to acquaint ourselves with principles of action; to acquire ideas by which to guide ourselves. And these must be, not alone the principles of Constitutional law, but those which lie deeper, and are far more enduring. They must be principles of universal application, arising from man's nature, and not the form of Government under which he lives: such principles as our fathers held no less in 1770 than in 1790; which, indeed, wrought all the mighty changes of those twenty years.

To point out these principles to you, my friends, is not my purpose; nothing but the crown of grey hairs can authorise any one in so bold an act. My wish is to suggest, by example, the process

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life-time this power has been perfected? Is it not probable that the improvements which will take place during the next hundred years would make our hair stand on end with amazement, could we by some second-sight now behold them? Two years since I rode up from Stonington to Boston, about eighty miles, one morning before breakfast, upon the railroad. It was Sunday morning; and somewhere between Providence and Boston, we stopped for a moment in the midst of an old grave-yard, through the centre of which the road passed. It was an ancient cemetery in which had been laid the bones of our old Puritan forefathers, and I could not but fancy their wonder and horror could they rise from their graves, and look upon the fire-monster, whirling with the speed of a bird, through the seclusion of a church-yard, and upon a Sabbath morning. What the habits of our days would be to them, the habits of our children would be to us. In some things there will be regress, in others progress, but in all change.

And this is as true of politics, morals and religion as of practical art. Even in religion I believe there must be constant change, and may be constant progress. Some will think such a view most heretical; but let me ask you, if from the third century after Christ corruptions did not creep into the church? and whether, from the time of Luther, and even earlier, those corruptions have not been, one by one, laid aside? Have not men, during the last three hundred years, learned to understand the Bible better and better, and to comprehend more and more the spirit of Jesus? If there has been progress thus far, will Christian humility lead us to think that it stops with us? that after all the struggles of the mightiest minds and noblest hearts, the advance is accomplished, and that we wholly comprehend what our fathers understood but in part? And if there has not been progress, as there surely has been change, there must have been regress: and then, of course, if we have fallen behind our fathers, we must go forward to regain their position.

And in morals and political science constant change, and, if we are wise, constant advancement, lies before us. Have you ever grouped the facts in History so as to simplify its study, and comprehend its lessons? If you have, you have seen how certainly the Almighty Ruler has directed the seemingly chaotic movements of man; and can realize the grand truth that all social action is as

much governed by laws of Divine harmony as is the vital action of man's living frame; in history, as in each individual, you will see the mysterious but perfect combination of free-will with an overruling Providence. In the history of England, for instance, all the events of those reigns which came between the Conqueror and Henry 7th, looked at from one point of view, fall into a group representing the struggle of the nobles with the throne, terminating in the establishment of a Limited Monarchy of great power; all those which followed, from Henry 7th to George 3d, come together, and show to us the contest of the Commons, which embodied the new power of Wealth, with the Throne, terminating in the establishment of a Limited Monarchy of inconsiderable power; while from the accession of George 3d to this day we may see in every thing the great battle of the People against the old Commons, of Man against Wealth—a battle which has brought forward in succession Reformers, Radicals, and Chartists, and is at this moment raging with undiminished vehemence.

Even in our own country, short as our history has been, we may trace similar changes. When our Constitution was framed the dominant party was parallel with the old Commons of England; but Mr. Jefferson stood at the head of a new party, the People, and in the spirit of the English Radicals of our day, led the charge against the Conservatives or Federalists, who fell never to rise again in this land. Thus, already under our young Constitution changes have taken place which wholly alter in practice the effect of that Constitution, and looking to the future, my friends, is there any reason to doubt that, with us, as with other nations, change will follow change, ending we know not where? Should we not be prepared to make those changes, if possible, progressive, not retrograde? And, while we reject the idea that if we fail man cannot be free, as unworthy of ourselves and our Maker, let us reject equally the belief that we cannot improve, and let us strive to bring about improvement by asking wherein it is needed.

Russia, before the time of Peter the Great, thought she had attained the perfection of Civilization, even as China does at this moment; and Peter was enabled to improve her as he did, only by studying her faults and wants.

Civilization, we may either that of another age or sketch the characteristics have prevailed in the which it seems to me we wish, let me say once as to rouse thought; the very mistaken, and yet by minds to enter upon a the truth.

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In Religion, at the East we find the veneration of fear and awe; in Europe the devotion of love and faith. In the East men bowed to deities whose whole appearance inspired horror and dread; in Europe they bent before the blessed Virgin, or some friendly saint. In the East the temples were vast but gloomy; in Europe vast, but light and beautiful, and filled with pictures.

And in these pictures we see the difference between Greece and the middle ages. In Greece a painting or piece of sculpture appealed to the sense of beauty, and that alone; in Europe some sentiment was always addressed; even the Madonnas of Raphael, perfectly beautiful as they are, touch far less the sense of material beauty, as the Venus does, than the mysterious spiritual sentiments which go beyond the outward form and feature. The Greek, it is true, through his statues, represented energy and intellect, but never that love, that purity, that angelic and spiritual something, which we see on the great works of the 16th century. Had the sentiment of that time existed in Greece, we should have had casts of Demosthenes, and busts of Socrates, without number. Had the love of abstract beauty prevailed in Feudal Europe, we should not have had those strange but expressive figures of saints and angels, which, half symbolical, half representative, at once make us smile at what we see, and muse upon what we do not see. The spirit of Greece would never have adorned temples with pictures of the Crucifixion.

The peculiar character of the middle ages may be seen also in their literature, containing that element called Romance, which distinguishes it at once from the Eastern and Greek literatures. It may be seen in society; in the position of woman, who, a mere slave to man at the East, and only his tolerated equal sometimes in Greece, became in Western Europe his mistress. Sentiment lay at the root of Chivalry: prompted the Crusades; filled the whole round of feudal and religious relations; and till near the time of the Reformation gave tone to all the West of Europe.

But for centuries before the time of Luther, there had been silently preparing another form of Civilization, standing related to that of Greece somewhat as its predecessor did to that of the East; it referred to the Finite far more than to the Infinite; aimed at perfecting it in its own way, though in a way very different from that of

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very thoroughly organized Priesthood possessed the property and power which should have been distributed among all classes; the revenues of the State went to build vast cathedrals, and abbeys of great splendor. Individual judgment in religion was unknown, the Church was all in all. But from the time of Wiclif everything is changing; men begin to consider, to inquire, to doubt, to deny, to attack, and uproot the old forms and faith. Reverence decreases; trust decreases: the Church and Priesthood, which claim to represent the Infinite to man, are disregarded and their restraints thrown off. Individualism—first in Reformed Churches, and then in Dissenting Churches, and then in bodies which dissent from dissenters, struggles to gain possession of the great moving power of man, Religion.

And Science, which in India and Egypt made men jugglers and necromancers; in Greece and Rome beautified the streets, and gave countless luxuries to the table; in Feudal Europe served the Astrologer and armourer;—this same Science now labors to give comfort and power to every human being. Utility is the child of Individualism. For instance, the spirit of Loyalty would lead me to labor for the mere elegancies due my superior, who has already every comfort; while the spirit of Individualism will bid me work for the common conveniences due to myself and the thousands about me; did I not recognize my own and their rights I should not work for them, but should neglect the useful for the merely ornamental.

This view of our civilization I might develop more fully in this place, but as I shall have occasion to refer to it continually in the remainder of this discourse, I shall say no more at present, except to remark that, of itself, it tends, as all the others did, to self-destruction, and consequent change. In the East ignorance and superstition; in Greece luxury and degradation; in Feudal Europe, warfare, licentiousness, and slavery; and in our day worldliness and anarchy, have followed, and must follow, from the prevalence of a partial law of social growth.

But before I speak of the only mode in which the results of our present partial law of development may be, as I think, avoided, let me say a word or two more upon the Past. In the slight outline given of the Civilization of this world thus far, you will have

observed the presence of two main influences, which I have called the ideas of the Infinite and Perfect Finite. This is only one way of looking at the subject. The great truths of the matter might have been presented by calling your attention to the fact that man is a Free Will, working mysteriously under and within an eternal necessity, as a Heathen would call it, or an Over-ruling God, as Christians think; and that in the various forms of Civilization, we see first the sense of the necessity governing, and then the feeling of man's own power; the first producing Spiritualism, Faith, Obedience;—the second Materialism, Doubt and Questioning, leading to countless systems of Philosophy, and sects in Religion, and in private and public to Disobedience and Self-Will. Or I might have shown how in the East and Feudal Europe, the higher reason and feelings governed so exclusively as to cause mysticism, and prevent progress; while in Greece and Modern Europe the understanding and lower feelings govern, producing individual opinions, and destroying Reverence. Or by external emblems, I might illustrate my meaning; as by comparing the vast piles of Eastern sacred architecture, with the beautiful proportions of the Corinthian temple, the fantastic, mystical, gloomy, and yet lovely cathedral, and the plain, utilitarian meeting-house of our own day, where each man has his pew. Or by referring to the men and systems of the various times,—the theocracy of Moses, the man-making code of Lycurgus, the feudal system, and our own written Constitutions and Benthamitish statute-books;—to the Greek Hercules, the Spanish Cid, the modern Washington or Howard.

These and many other modes might have been taken to bring the leading ideas before you; I have chosen that which I thought most intelligible. But, allow me to say, that no one without effort can fully receive into his mind what I would communicate; I can but direct his eye to the point, he must look for himself.

Supposing, however, that my hearers have gained to some extent an insight into the great principles of Civilization, heretofore and now prevalent in the world, as those principles present themselves to my mind, it will be readily seen that the great difficulty in the way of mankind, as it is in that of every individual, is to reconcile the Free Will with the Ruling Providence, to perfect the Finite under a sense of the Infinite; to make the reason and the understanding

act in harmony and unison. This is the great problem of every man's life, and, as it seems, of national life. Keeping this in view, I would ask you, my friends, whether we, in this country, are to go on in the present civilization of Europe, or to aim at a higher? For, although the great Ruling power in national affairs, as in those of private life, shapes our ends, rough-hew them how we will,—yet are we bound constantly to use our own powers to ensure our own improvement. All of us may do more or less, as I said in the outset of my remarks, to affect the character of our republic, and by so doing to affect more or less the character of our civilization. For great civilizing principles do not spring up at once; they come in through centuries of change, and our day is probably among those centuries. In this land, if we mistake not, another and completer form of civilization is hereafter to be seen than has yet been witnessed; a form that shall unite the great truths of the previous systems; and, at length, after thousands of years perhaps, reach its utmost perfectness and pass away again. We are too fond of hurry to realize how slowly the great events of human history come about; living within sight of the first settlement of this vast valley, we already dream of its being more than a mere infant, and expect it to have a character, a literature, and institutions of its own. We live, my friends, in the first dawn of those great ideas which are to rule this continent; ignorant of their power; scarce recognizing their existence. The world saw two thousand five hundred years before Moses came; Greece had been struggling up for more than seven hundred years before Socrates, Plato, Demosthenes and Apelles lived; through a thousand years Europe travailed, before the civilization of Chivalry became mistress, and for nearly another thousand has Individualism been “progressing,” as we say, and her progress has, as yet, by no means, reached its culminating point. We may, therefore, look forward over centuries to the day when the principles which I would now advocate shall rule, and yet in advocating them now, I am not doing a dreamer's work; we must plant the acorn; or our followers will not hew the oak; every mind now imbued with, and acting upon, the principles of that higher civilization which may one day come, hastens its coming, and I should think life well-spent, could I lead one young man to bind himself, heart and soul, to these principles; so to bind himself as to live

a Prophecy of the great day that is to come; could I do that, I should feel that I had planted my acorn.

The principles to which I refer, and from which I hope so much, are not new or peculiar, my friends, they are merely the principles of Christianity. You may tell me these have been active in the two last forms of civilization of which I have spoken; and so they have been, and have exerted an influence upon Europe and our own land; but nowhere, not even in one town, has the great central principle yet been Christian. The chief features of the Chivalric spirit we may see in the German nations before they heard the name of Jesus; and many of these features, and those which remained to the last, were utterly opposed to Christianity; such as the spirit of war, revenge, and honor. And in that idea which now prevails, though true and noble, is not Christianity most feebly seen? Christianity teaches Individualism, but it teaches the duties as well as the rights of individuals, and proposes a very different and far more spiritual civilization than that under which we live.

But it may be said that even if Christianity is not seen in life, its powers are fully recognized, and no more need be said about them. I cannot, however, think they are fully recognized. Too many still deem Christianity little more than an easy mode of securing future happiness. Others, seeing further, think it out of the question to act up to the requirements of their faith; as, for instance, they will hold the truth of the Peace principle, but think defensive war inevitable. While very few, I fear, even recognize the power of Christianity to secure national ends, to develop national character, to perfect our institutions, and secure them from change for the worse.

Now, the idea which I would present to you, my friends, is this—that all which was good in former civilizations, and all that is so in our own, is included in Christian civilization; that Christianity covers all man's needs, and must enter all his doings; and that we may supply our present wants only through the spread of a living, practicable, heart-stirring Christian faith.

To ascertain those wants, let us look at the former central truths already given. How is it as to the first, Subordination based upon

a sense of God's greatness and man's impotence—do we not lack this? I fear we do. It appears to me that from the cradle to the council-chamber, insubordination and a want of humility are too evident. Nor can it well be otherwise with the predominance of Individualism, which is the antagonist of Subordination. The boy, just from the nursery, learns his "rights," has "free opinions," is conscious of his equality with any, and will not submit to be "imposed upon." This leads to rebellion against parents, employers, teachers, and by and by the laws of the land. Little, oh! very little do we see of that deep awe, that elevating submission to the Divine will, that unfeigned humiliation, that spirit of obedience to Right, which filled the Pilgrims of New England, and enabled them among her barren hills to found an empire. They walked, not in the blindness of Eastern submission, but with an enlightened sense of the Infinite, such as Christianity alone has given man.

There is one form of insubordination so prevalent in our day, and so fatal to truth, that I cannot but glance at it. It is insubordination to authority in matters of opinion. To have opinions of our own, to think for ourselves, to reject all authority in matters of faith,—these are among our axioms in life. But they lead, my friends, to this result—that we reject a large portion of the evidence which offers the only sufficient ground on which to rest opinions. Our opinions are based upon knowledge; to have an opinion on a subject of which we know nothing is evidently absurd. But our knowledge is derived as much, nay, more from the evidence of others, than from our own observations. We have not seen the whole earth, and sailed round it: we have not measured the Heavens, and traced the paths of the planets. All these things have been done by others, whose testimony we receive; and how absurd should we think the man who should, from his partial observations, have a "free opinion" respecting the law of gravity, in opposition to the views of Newton and Laplace. We take their views as authority, because to us they are not opinions, but testimony as to facts. But it is not in natural science only that the conclusions of those who have studied the matter become evidence to us; it is equally the case in politics, morals and religion. If, for instance, the first statesmen of our country represent a certain course of policy as most judicious, it is surely absurd in me to have an oppo-

site opinion, and to reject their authority, because their authority is the very best evidence on which I can base an opinion; it is the surest knowledge I have on the subject.

And should some one who has lived much longer, and seen far more of the world than I have, assure me that any moral views presented to me are unwise or injurious, good sense would oblige me to receive his opinions as one item of evidence on which to rest my own conclusions. If other opinions, from equally wise men, opposed his, there would then be no sufficient ground to come 'to a conclusion;' and I should have no opinion on the subject.

Thus I have no opinion respecting the inhabitants of the moon, because I have no knowledge on which to rest one. Neither have I any opinion as to the nature of light, because I find that Newton held one opinion, while Sir John Herschell and others incline to a different one. Had Newton's theory remained unquestioned, my opinion would have been with his; but new evidence prevents that result.

In like manner, upon many points of legislation, moral action, and religious truth, I have at present no opinion, because the best knowledge I have on these points is not consistent with any one view, and, as a follower of Bacon, I feel bound to wait for further light.

But, my friends, the tendency which we all have, in our love of Free Thought, is to form opinions upon every topic, unswayed by the opinions of others. This I deem one great source of scepticism and trouble in our day; and would therefore ask you to consider maturely the proposition that *the best knowledge a young man can have respecting most political, moral, and religious points, consists in the opinions of his elders.*

But I have not time to press this subject, nor to say more respecting the first great principle of Civilization, than merely to assert that we lack a deep sense of the Infinite, and a submissive, humble, and obedient spirit.

But should we lack these if Christianity were our ruling power? Did not Jesus refer at every moment to his Eternal Father? Is not submission taught in his every act and word? Can humility be learned elsewhere so well as of him? Oh no! my friends: all that the sages of India, the priests of Egypt, or the prophets of Pales-

tine ever conceived of Infinitude, of Providence, of an Almighty and a Present God, may be found, purified and exalted, in these Gospels. Could we enter into them, and they into us, the finite pride, self-reliance, and want of spiritual faith and submission which marks us now, would disappear like darkness. Were we Christians we should not be either partizans and persecutors, nor sceptics and scoffers.

With the genius of Grecian civilization, that of our own day has more in common than with that of the East. Progress and finite development were the characteristics of Athens no less than of Paris. But the peculiar feature of Grecian progress, love of Beauty, we have not as the Athenians had; in this land particularly, we need to have an interest in, and a knowledge of, art spread abroad. Even natural beauty is neglected by us. When a man builds a house here, does he think of any true principles of architecture, or only of convenience and his own wild whims? In our domestic buildings I would not have convenience sacrificed to appearance, I would have them united, as they may be. The cause of their divorce and of the strange and unshapely buildings we see in city and country, is the neglect of all cultivation of the ground-principles of proportion and taste. If we do not help our natural sense of what is beautiful, I do not know why we should choose more correctly than the boor of Europe, or the Indian of the woods. No, my friends, if the love of Beauty be a deep and holy instinct of our souls, and such I believe it to be; if it may, in connection with higher principles, be made a grand instrument for purifying and perfecting our intellectual and moral natures,—let us have the proper means taken for its cultivation;—let our youth be imbued with the leading principles of Art, made to comprehend and appreciate the rudiments of that science of beauty that filled Greece with buildings and sculptures, which, defaced as they are still remain unequalled; even unapproached save by imitation.

Nor do our private dwellings alone show our ignorance of art; it is even more glaringly visible in our churches, colleges, and public edifices of all kinds. Many beautiful imitations of the Grecian and Gothic orders may be found in our land, but the unsightly ones who shall number!

In our decorations the same thing is true. Mirrors, gilded ornaments, and filagree work fill rooms which have not a picture or a bust; and where we find pictures they are usually portraits, and those so painted as to disfigure the walls they are meant to adorn.

I speak, my friends, only my sober thought, when I say that to me this nation appears in danger of moral degradation from the neglect of this principle of Beauty. And in order to make myself intelligible, I will go a little into detail. Let us, then, suppose a young man to settle upon a good, productive farm in the West, and let us note his life if full of a love for the beautiful, as contrasted with what it will be if he is devoid of such a love. In the latter case, his house, barn, fences and fields are kept in just such a condition as is necessary for comfort and profit. With ordinary industry this will leave much time unemployed, during which, habits of idleness, gossiping, perhaps of drinking, are formed. His home having no external attraction, he does not feel bound to it; neglects it; suffers the fence to decay, and the house to grow shabby. His garden is an eye-sore; his horses are rough; his barn a nuisance; he himself unneat, perhaps unclean and offensive, and all because he does "not care for looks." Such a man is on the downward path; neglect of appearances will be followed by neglect of realities; his house and barn will soon be leaky, and the cattle will find their way through his patched fences. Now, my friends, I will ask you to note the farms in our rich Western vallies, and see how many of them are in a state of decay while yet but half-cleared. Such farms, with their dead trees here and there in the corn-fields, their shabby out-houses, and their wretched cultivation, speak to us, not only of bad taste, but of bad principles, of dram-drinking, debt, and in the midst of plenty, of want, and suffering, and vice. But suppose our young farmer to have had a love of beauty, and such a knowledge of art as might be given in our Common Schools everywhere, if it were called for, would the same result have followed? I think not. His leisure hours would have been given in part to adorning his log cabin with a log-piazza, or some other addition easily made, and yet tastefully made. His garden would be clean, well laid out, and made attractive by rose-bushes, shrubs, and flowers of all varieties. His enclosures would be strong and neat. His dairy-house, bee-house, smoke-house, spring-house, and all other out-houses would be

commodious, but pleasing to the eye; for to him it would be easier to make them pleasing than ugly. His home, as it would have attractions and employment for him, would never be deserted for the tavern; he would take pride in it, and thus be bound more closely to his family. In this way, though originally differing from the character supposed before only in his love of beauty, he would end richer, more useful, more respected, and with better principles.

And in the case of the mechanic and trader in our towns and villages, the same thing is true. He that has a love of beauty will fill his yard with flowers, whose silent voices are as the voices of angels, winning him from vice and idleness; while he that is careless of beauty will spend his evening at the coffee-house. We always associate dirty, slatternly habits and looks with degradation, and think them the *results* of depravity;—so they are, but they are also very often its *causes*.

But I may be asked how Christianity can influence our love of Beauty, inasmuch as Jesus never appealed to this feeling directly. True, he never did, but it was because he knew so well that if we but sought “the kingdom of God and his righteousness, all these things should be added unto us.” The love of beauty helps to purify the soul, but in still greater measure will purity give us the love of what is beautiful, and lead to the cultivation of the highest art. The true Christian will as surely have this love as the sensualist and brute-man will want it. We cannot separate the inner from the external beauty; God has bound them together, and we cannot divorce them. Once let the gentle and lovely spirit of our faith, the perfection of moral beauty, fill us, and we cannot but seek its expression in material forms. Once let the divine mind which was in Christ enter our bosoms, and we shall recognise in tree and star, in the forms of animals, in the changing clouds, in all the voices of Nature, in the countenance and form and tone of man, and in the noblest works of art,—the symbols of that which is within ourselves. Christian civilization will embrace and exalt the civilization of Beauty.

Of the third form of civilization I need say but little; and yet, how could I say too much in favor of what was true and noble in it? Do we not need, my friends, to have a spirit of devotion preached to us? Do we not lack Loyalty? Has not the chivalric view of wo-

It is wonderful to observe
own depravity. What is
the middle ages, ignorant
interesting to us? It is
the warrior, the patriot,
in the peaceful citizen-
every age, in every coun-
has won the respect and
this and religious devo-
the stories of that time owe
ruling rules the Heart; in
in the material world,
fervor, and generosity its
pulse, supercedes it; and
banishes belief.

that I think any former
to, our day may, upon the
than any preceding age;—
in former times, and it

which we lack, Christianity
form. There we may find
of their tinsel, purged of

yet unknown to us. Indi-
of God, is at the root of
Government, all laws, all tem-
the purifying and perfecting
the mass of agencies co-op-
or that, religious, person-
that, wealth, comfort, and
and steam-ships, unfettered
short, all expressions of,
y, have their importance
that spirit to the progress

we run great risks. Our

Thank us. Under
advancement; but
father will assur-
edly none the less
reason.
n, which is the
m such as our
ality of feudal
far from us as
Greeks in love
a poison is that
on: and while
as fully as did
Father, aiding
unto him who

as a friend, and
you leave these
our fellow men.
ould make a po-
use to listen to
ticians you may
doctrines of this
what it is we
ve to supply it,
ife, daily, hourly

and Reverence
equent. If you
ever be seen; in
teachers of the
ity, and purity,
ard in our char-
and more hu-

devoted, more
er in mind that

friend. The great Problem of the race and the life of each man, his finite nature under the Providence, to make man and God one, the problem is solved;—and Infinite united, the pure Christ, he, in his single person, of the past, and all that we have, from the influence of his atonement that sages and philosophers find in every word, in every deed, in every destiny. Take these gospels, and you may see little come from great things. He who died upon the Cross, deserted by all men;—and yet by that very death he has made His followers, be present with Him :

He who was
born of a poor
woman, and
lived a life of
poverty and
humiliation,
and yet by that
very life he has
made His
followers, be
present with
Him :

